



the law unto ourselves now renewed, and brightened and even burning within us; this lesson of death was the lesson of the closing life of our departed ruler.

His example, and especially after, by his election, he was our prospective head, and when for one short month he was the ruler of the people,—his example calls us to the Bible as the people,—the only method by which we can obtain wisdom for life, and for death, and for eternity; to public worship, as the great institution by which we may be urged and aided in personal religion; and to a mother's prayers and lessons, cherished in the heart even to a virtuous old age, which passes away on the height to which it is exalted, like the fading twilight of an autumnal evening, rather as the daybreak and morning of a happy eternity.

[*Not's Discourse on the Death of Harrison.*

## BOSTON RECORDER.

FRIDAY, JULY 2, 1841.

### GENERAL ASSOCIATION OF MASSACHUSETTS SETTS.

Westfield, Tuesday, June 22, 1841.

The General Association of Massachusetts met this afternoon. They were called to order by Rev. Mr. Knapp, senior pastor of the church in this place; and after receiving and reading the credentials of the delegates, Rev. Dr. Robbins was appointed Moderator, Rev. J. H. Towne, Scribe, and Rev. Mr. Sessions, of Essex, Assistant Scribe. In calling the meeting to order, Rev. Mr. Knapp said the scene before him brought to his mind some solemn recollections, showing the changing state of the church and the world. Thirty-nine years ago, he had the privilege to wait on the General Association at this place; but very few of its members were now present, and most of them had gone to join the general association of prophets and apostles. But he blessed God that he had raised up faithful men to take their place. After the reading of the rules, the Moderator opened the business with prayer, and the several committees were appointed. A letter was read containing a vote of the Mendon Association, declaring their determination to apply for admission into the Association, and they were cordially received by vote, the Moderator remarking that it was a matter of rejoicing that this member was coming into the Union, as it had been of regret that they had not long before.

The report of the committee on continuing the correspondence with the General Association of New York, was set down for to-morrow morning; and it was voted to listen to Rev. Mr. Bingham on the subject of missions, half an hour, at ten o'clock.

**Names of Members.**

**Berkshire Association.**—Rev. Tertius S. Clark, Rev. Eben L. Clark.

**Hampshire Association.**—Rev. Israel G. Rose, Rev. John H. Brisbee.

**Hampden Association.**—Rev. Samuel Osgood, D. D. Rev. Timothy M. Cooley, D. D.

**Franklin Association.**—Rev. Horatio Flagg, Rev. Theophilus Packard, Jr.

**Brookfield Association.**—Rev. James Sanford, Rev. David R. Austin.

**Harmony Association.**—Rev. Hiram A. Tracy, Rev. John C. Webster.

**Worcester Central Association.**—Rev. Josiah Clark, Rev. M. G. Pratt.

**Worcester North Association.**—Rev. Cyrus Mann.

**Middlesex Union Association.**—Rev. H. Brown, Rev. Levi Brigham.

**Middlesex South Association.**—Rev. Lavius Hyde, Rev. Jacob Cummings.

**Woburn Association.**—Rev. Francis Norwood, Rev. Joseph Bennett.

**Andover Association.**—Rev. John Orcutt.

**Essex North Association.**—Rev. E. A. Lawrence, Rev. Nathaniel Munroe.

**Essex South Association.**—Rev. Daniel Mansfield, Rev. Alexander J. Sessions.

**Suffolk North Association.**—Rev. A. B. Baker, Rev. Joseph H. Towne.

**Suffolk South Association.**—Rev. Asaiah Bigelow, Rev. Silas Aiken.

**Norfolk Association.**—Rev. Calvin Durfee.

**Taunton Association.**—Rev. Constantine Blodgett, Rev. Jonathan Crane.

**Old Colony Association.**—Rev. Thomas Robbins, D. D. Rev. Jacob A. Roberts.

**Mendon Association.**—Rev. Tertius S. Southworth.

**Moss Missionary Society.**—Rev. Brown Emerson, D. D. Rev. J. S. Clark.

**Secretary.**—Rev. Thomas Snell, D. D.

**Pastors, Westfield.**—Rev. Isaac Knapp, Rev. Emerson Davis.

**General Assembly of Presbyterian Church, (Old School).—Rev. Jacob Greene, Rev. Nathaniel S. Prime.**

**General Consociation of Connecticut.**—Rev. Andrew Nash.

**General Association of New-Hampshire.**—Rev. C. B. Tracy.

**General Convention of Vermont.**—Rev. Corbin Kidder.

**Evangelical Consociation of Rhode-Island.**—Rev. Benjamin R. Allen.

**General Association of New-York.**—Rev. Wayne Gridley.

**Prayer by the Moderator.** Rev. Emerson Davis, delegate to the Evangelical Consociation of Rhode-Island, made his report, and presented the written report of Rev. Martin Moore, delegate to the General Consociation of Connecticut, who said that the churches planted by Hooker and Daventry, still retain much of the spirit of their founders, and the brethren of both old and new school have labored successfully to build upon their foundations. About half their churches have enjoyed revivals the past year. The brethren do not all see eye to eye—some are wise above what is written; yet there seemed to be a good degree of harmony in the meeting. Rev. Mr. Storrs of Holliston, also a delegate to the same body, corroborated this report, and said the brethren seemed to be harmonious; and the only question which seemed to agitate them was, as to whether they were harmonious or not.

The Committee of Arrangements reported an addition to the tenth rule, (which requires that all business shall pass through the Committee of Arrangements,) providing that, if any member puts any proposition into their hands, which they refuse to bring before that body, he may have the right of appeal to the house, which was twice read, and ordered to be read again the following day. (Subsequently, the secretary read a letter, containing resolutions of the Worcester Central Association, complaining that a request of theirs last year, (which appeared to be that some action might be taken upon the subject of slavery,) was smothered in the Committee of Arrangements. Considerable discussion was had on this, and a good deal of dis-

satisfaction expressed, by different members, but no action was taken upon it. On Thursday, the proposed alteration of the tenth rule was adopted, which it is supposed will meet the case presented in this paper.]

Dr. Cooley, and Rev. Messrs. Durfee and Prime, were appointed a committee to consider and report on the address of Rev. Mr. Baird. This committee subsequently reported a resolution highly approving the objects of the Foreign Evangelical Society, and recommending it to the prayers and contributions of the churches.

The Middlesex Union Association were designated to appoint a preacher for the next meeting.

Rev. Messrs. Mitchell, of Northampton, E. White, of Southampton, and Joseph B. Condit of South Hadley, were appointed a committee to prepare the next Pastoral Letter.

Rev. Dr. Snell, Chairman of the committee ap-

pointed for that purpose at the last meeting, read the Pastoral Letter. The Letter was occupied chiefly in calling the attention of parents to parental discipline, the practice of Infant Baptism, the teaching of the shorter Catechism, the observance of the Sabbath, and Household worship. It is able and pithy; and comes up as it were a voice from the graves of the fathers, its author being one of the few remaining pastors of the generation now passing away. We sincerely hope it will be read in all the churches, and printed in a tract and widely circulated. We do not recollect ever to have listened to a pastoral letter which gave so much satisfaction.

Mr. Sessions inquired whether the letter was not objectionable from the fact that it was chiefly occupied with one subject.

Mr. Mann thought this an excellence.

Mr. Nash said, in passing through New-England, he perceived there had of late been a neglect of this subject; and was pleased with the able and impressive manner in which it was here presented.

Mr. Prime thought, as there was a letter every year, it was a good rule to have but one subject presented at a time.

Mr. Davis suggested that the committee of Publication should have copies of the letter struck off separate from the minutes.

Dr. Cooley said the remarks on Infant Baptism were well timed, and he could state facts to show that they were needed.

Mr. Aiken was appointed second preacher in behalf of Home Missions.

Rev. Dorus Clark, from the Committee appointed at the last meeting to consider the question of continuing correspondence with the General Association of New-York, made an elaborate and interesting report. Since the appointment of the committee, its chairman, Rev. Edwin W. Dwight, and J. L. Mills, have gone to receive their reward. Some of the churches have been visited by the Holy Spirit. In Lee, 100 have been added; to Richmond, 29; in Housatonicville, 20. Several others have enjoyed seasons of refreshing. William's College has been blessed to some extent—also, South Hadley. Sabbath schools are on the increase. The cause of Temperance is on the advance in some places, and in others declining. The Monthly Concert is generally observed; and there is a steady increase of interest in the cause of benevolence generally.

HAMPSHIRE.—33 churches, 27 pastors, 5 stated supplies—762 members, 2028 males, 3674 females. Added the past year, 436 by profession, 208 by letter. Removals, by death, dismission, and excision, 275. Baptisms 367. Bible Classes and Sabbath schools, more than 6000. During the past year, Rev. Vincent Gould, of Southampton, has been removed by death. There have been three dismissions and two settlements. The 436 new members gathered are principally the fruits of the revivals of the former year. Worldly mindedness prevails in some of the churches, in others there is more than usual solemnity, and spirit of serious inquiry. Ordinances well observed. The Sabbath is observed by those not living within our bounds. Amherst College is flourishing; and in Mount Holyoke, an interesting revival is in progress. During the past year, about 20 have indulged hope. Of 113 members, all but four or five are hopefully subjects of grace. A new building is now erected there. The cause of benevolence is well sustained, about \$3000 having been contributed to the various objects, during the year. The cause of temperance is advancing in some towns, and stationary in others.

HAMDEN.—26 churches, 18 pastors, and 2 others about to be settled. Peace and union prevail. There is an increased attention to the means of grace. Most of the congregations are full and interesting. There have been revivals in several churches. In North Wilbraham, ten have united with the church; in another place, which we did not hear, 25 have made a profession, 10 of whom erected new family altars, one of them a professed Universalist. West Springfield has again been visited with the Holy Spirit, and between 30 and 40 are believed to have passed from death unto life. There were two instances of remarkable answers to prayer—one night, immediately after a meeting for prayer in which an unusual spirit of prayer seemed to prevail, there were six cases of joyful deliverance from the power of sin. In another instance, a woman residing remotely, was brought under very deep conviction, while prayer was offered for her behalf in this place. In Southwick, there has been an interesting work of grace—20 have been added to the church, and more are indulging hope. In Springfield, 1st. parish, also, there had been some special tokens of the divine favor. A liberal spirit has been awakened for building and repairing meeting houses. Charitable objects are sustained liberally. Maternal Associations are sustained with interest. Monthly Concert generally observed. The young ladies in Westfield have resolved to obtain a permanent library, for the pastor. In East Granville there is an incipient revival. One remarkable case of hopeful conversion was mentioned. A man of course, who was not an infidel, nor an immoral man, but who had, during a long life, neglected and trifled with the subject of religion, a few weeks since was brought under very serious impressions. He had been for a long time under the influence of disease, but at that time, was better. Within two or three weeks past, he has indulged a trembling hope. He now appears like a little child. This is a remarkable illustration of the powerful influence of Christian mothers. More than twenty years ago, his mother died, a woman of eminent piety. His wife's mother was also an excellent woman, and both had made great efforts for his conversion. When brought under conviction, the admonitions of these mothers, particularly his own, who had been dead more than twenty years, came up before him, as a voice from the grave, and exerted great influence, by the blessing of God, in bringing him to a knowledge of the truth.

Mr. Clark said, in answer to the inquiry what he thought of the influence of the American whalers, at the Sandwich Islands, to which he replied that he considered their influence decidedly deleterious, but that it was better now than formerly.

Mr. Cummings inquired how far the Roman Catholics had made an impression upon the natives. Mr. Bingham replied that they had made very considerable impression upon a certain class.

Our mission has for years enjoyed almost the entire confidence of the nation. The missionaries took advantage of this to draw the cords very tight, and to assert the highest claims of justice, and to cut off every indulgence which came in contact with the claims of the gospel. The Puritanism of the missionaries became irksome to many. They wanted to indulge themselves in a little wine and tobacco and ardent spirits, which the missionaries knew to be destructive to their souls. The Romanists say, "We will show you an easier way—indulgence is quite consistent with Christianity—brandy, wine, and tobacco are good things—these missionaries are false teachers." Thus they lead many into sin; but the impression is not general. Another injurious effect is, the introduction of disputes between the natives themselves, and between the Romish priests and the missionaries. But, he was not particularly apprehensive in regard to the true converts. These facts he said showed the necessity of Protestants restraining the Romanists, by putting the Bible in their hands before the Romanists go among them. He was pained at the fact that the Board are now \$40,000 in debt; and that there is a failing off the present month from the receipts of the corresponding month of last year, of several thousand dollars. If this failing off continues through the months of July and August, it will be \$45,000, which is double what it was last year. To show what aid might be expected from native converts in the propagation of the gospel, he exhibited the first book printed at Oregon, the labor of which was performed by members of his church at the Sandwich Islands, on a press purchased by

## BOSTON RECORDER.

## RECORD.

be very glad of any advice that might be given them; and he would recommend that this body send some of their most experienced men, to give them counsel.

Mr. Lawrence thought the proceedings which had been noticed at Haverhill involved a principle that, if permitted to take its course, would destroy the existence of this body. A new church has been organized, composed mainly of members drawn away from other churches, in fellowship with this body, who have broken their vows, and assumed the right of demanding fellowship from the bodies they have left. After a consideration of the case, and the character of the minister, the confidence of the neighboring churches had been withheld. Notwithstanding this, the New-York city association have, by specific action, sustained him in his disorganizing proceedings; thus breaking up the peace and fellowship of our churches.

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The Committee on the next place of meeting reported that it be held within the bounds of the Harmony Association, that association to designate the place, which was adopted. [It is supposed that Westboro' will be the place.]

*Afternoon Session.*

At two o'clock came on the reading of the narratives of the state of religion from the district associations. The statistics and most of the facts refer to the year ending December 31, 1840.

BERKSHIRE.—32 churches. The 2d church in Windsor has the past year been dismissed to the Hampshire Association. 19 settled pastors. 3 dismissioned, and 6 settled, the past year. This association has been visited both in judgment and in mercy.

Two of its members, Messrs. Edwin W. Dwight, and J. L. Mills, have gone to receive their reward.

Mr. Clark said the committee had before them the printed confessions of faith of nearly all the particular associations of the state of New-York.

and it was their conviction that they were substantially sound.

There have been some professing Orthodox people from New-England, who had found their confessions too Orthodox for them. Several of their confessions, and particularly, those of the Western associations, were written by Dr. Edwards of Union College.

Mr. Gridley, delegate from the General Association of New-York, proposed to read the articles of faith of that body; but, the association refused to hear them, on the ground of the impropriety of subjecting that body to such necessity. Mr. Gridley said the particular associations were required to assent to this confession before they were admitted, and a local association had applied for admission and been rejected, on the ground that they did not accord with the doctrines here set forth.

Mr. Aiken asked the committee for their authority for the assertion, as contained in the original report, that something had been done to carry over the Congregationalists to Presbyterianism.

Mr. Clark said it was gathered from various sources. He supposed it was a fact generally admitted in this part of the country. The committee have been to a history of the origin of each particular association, and a statement of its present condition, with their connection with the Presbyterian church, and its influence upon them. There were several associations and many independent churches, which never agreed to the plan of union. They however enjoyed a good degree of peace, till the recent contest in the Presbyterian church, since which, great efforts have been made to bring them thoroughly under Presbyterian order.

Rev. Jacob Cummings.

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*Wednesday Morning.*

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issed. One from Bedford. In the former place, one week. Revivals have been churches. In West Reading added. In Stoneham been divided, has built a meeting-house, and Woburn, 100 have been added. 17 of the children belong to the Association. One child not given decided evidence is not confined to any age, and have built a house of work, and settled a minister in a house in the Centre, encouraging state. The cause advanced. An impulse has drunkards coming from for years, have signed the be very useful to others.

Sabbath schools are well disposed generally are disposed all benevolent objects.

*Churches.* Ultralists have allied with Perfectionism, has done much.

There have been re-

Parish, Lowell, and North Seminary is in a health-

prevail. The cause of

receiving a new impulse

doing much. In Lowell

former precedent. There

licensed to sell innox-

two churches, seventeen supplies and one with the pastor has been dis-

ained. Three thousand

the year. 76 removed

More than three thousand and Bible Classes,

given to household hap-

hance had declined and in-

quent, but it has re-

ceived in weeks, and many who

been drawn. In the

several revivals.

25, all but three of these for several weeks, and many who

been settled during the

revivals. Nearly all

degree of harmony. Dr.

has enjoyed an inter-

from April to August,

conversions, all but one

all but three, belonging

to the young men of prom-

otion of religion. None

there has been no

which the Tabernacle

the special tokens of

the summer have been added

most congregations, the

Benevolent institutions

opera-

advancing in

incubates. In Sa-

is invited to preach on

government have refused

to a few of the church-

the spirit of radicalism,

arose from the fear of it,

to a contrary extreme

in the Sabbath, is an evil

the last meeting, this

churches, nearly all of

special religious inter-

which was, its connec-

tions of grace. Between

00 and 500 have been

ent walks adorns their

church at Newton, all

The contributions to

the ordinary means of

prayer-meeting has been

at. At present, there

is no evidence of conversion in the church-

and there is a growing

means of grace. The

received a new impulse,

temperate themselves,

reformed in Boston. Be-

ing a firmer hold upon

The churches are not

They see around them

the institutions of Chris-

themselves unusual attain-

ments and ministers are in

harmony, and free from

There is a steady in-

creases—a spirit of liber-

the Monthly

and his contributed

with Schools and Bi-

operation. In respect

there is a disposition to

his fathers. There are 24

this association.

14 pastors, one stated

11 members. The year

have been added. These

by means which con-

sabbath, the sanctuary,

other congregations, al-

lent to God. The cause

in confidence and effi-

for god felt. The at-

the strength must increase in

turn is made for the

the cause of temperance con-

The inebriates are

in their hands to God, and

Dartmouth is de-

There has been no

past year. Part of

part have been dis-

separate church. The

new church have maintained regular public wor-

ship. There have been revivals in Middleboro' and in the Central church at Rochester. At Fairhaven and Mattapoisett, there has been unusual at-

tention. There is increased attention paid to the

religious education of children and youth. There

have been numerous additions, and in some cases

among a class of men in middle life. Good attends

the Sabbath school. More is done than for-

merly for seamen. Few vessels carry ardent spir-

its except for medicine. There have been some

interesting cases of revival at sea. There has been

an increase of prayer for the whale men. The

cause of temperance is gradually improving though

much less than could be wished. It seems impor-

tant to stop the sale. Some hope from the efforts of

the temperate themselves.

VINEYARD SOUND.—In Falmouth there has been

an interesting revival. Between twenty and thirty

added, about one third of whom are heads of fam-

ilies.

The number of Associations is twenty-two. They

are all represented except Brewster, which is on

the farther side of Cape Cod. No account is given

of the parent stock. We have many things to

do for our fervent prayers to him who came down

for the deliverance of the captives; and he thought

it would be wise, before we acted on the subject,

to send two of our best men, to spend two years on

the slave.

Mr. Hyde thought if a resolution from this body

would tell at the South, the remarks that had been

made, as they would be reported in the papers,

the committee was to have been

more than formerly to the instruction of chil-

dren in the Assembly's Catechism. The churches

are more and more disposed to rely upon the labors

of pastors, and there is more disposition to have

settled ministers. There have been some revivals,

and two or three new churches formed in the

Western part of the state. We wish to cultivate

the co-operation and counsel of the brethren in

New-England.

CONNECTICUT.—Statement by Rev. Ansel Nash.

The last year, among the churches of Connecticut,

has been a year of the right hand of the Most High.

There has been a greater number of Revivals than

ever since the year 1831. At one time last winter,

there was no town on either side of the Connecti-

cut River, from its mouth to the North line of the

state, which was not enjoying a Revival.

The Assembly of the Presbyterians had been

most successful in their efforts.

The meetings of the General Assembly were

most interesting and harmonious.

There have been some revivals in various churches. In others gradual success.

There has been an increase of Revivals by new ones being formed, and accessions from those who have been recently separated.

The Presbyterian church is operating upon the great

object of Christian enterprise through four boards,

those of Domestic Missions, Foreign Education and

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The Presbyterian

## POETRY.

For the Boston Recorder.

**WAYLAND TRINITARIAN CHURCH.**  
Fair gate of heaven, loved house of God, farewell,  
Once there a wanderer's fervent blessing falls,  
Wont in the shadow of thy courts to dwell,  
And saying still, "Peace be within thy walls."  
There, O great Angel of the covenant rest,  
Jehovah Jesus, praised in song and prayer,  
That so this name be on Thy church impress  
In living characters, "the Lord is there."  
There rest, till she, the heavenly Canaan won  
Shall drink no more the desert's bitter streams;  
Be to this little flock both Shield and Sun  
Shine on it all the way with healing beams.  
Watch Thou the altar fire, and from above  
Feed ever there a pure and steady light;  
Still be thy pupil's theme redeeming love,  
And he who fills it, honest in Thy sight.  
And they whose hands have reared this citadel,  
True-hearted, fair, let them still remain,  
But, built on the Rock and guarded well,  
The gates of hell may seek its fall in vain. A. B. n.

## MISCELLANY.

## IMPORTANCE OF AGRICULTURE.

The highest duty of every good government should be the protection and advancement of its agriculture. As that furnishes the whole country with subsistence, as that declines the country must suffer and decline. The commercial interests of the country constitute an immense interest. Most persons familiar only with the business and grandeur of cities are disposed to consider trade and commerce as the greatest interest of the country. I am not inclined to undervalue these interests, especially in cities where they have been pursued with so much intelligence and enterprise as they have in this.

I am not indisposed to deny the immense advantages which they render to Agriculture, and their intimate connection with the prosperity of the whole country. Compared with Agriculture, however, they are but trifling circumstances in that prosperity. In Great Britain, the country of all others most distinguished for the extent and wealth of its Commerce, singular as the fact may seem, the value of the manure annually applied in the cultivation of its soil, exceeds that of the whole amount of its foreign trade. Without Agriculture, Commerce could not subsist; but if the whole Commerce of the country were to be at once extinguished, the substantial welfare of the people might remain untouched. If the whole country, with its seventeen millions of inhabitants, and to that millions were added, were thrown at once upon their own resources, and every inlet and outlet closed up, there need be no want of the supplies and comforts of life. The nation might still be advancing without slackening its speed, in abundance, prosperity, and power.

Of all countries, to none is Agriculture more suited, where it can be more successfully prosecuted than in the United States. With a climate extending through sixteen degrees of latitude in the most favored zone, there is scarcely a vegetable, fruit, or cereal grain, which may not in some portion of it be successfully cultivated. With an unmeasured extent of soils of unsurpassed fertility, every product conducive to comfort, health and luxury, is under the blessing of Heaven, at the command of the cultivator. With land to be had almost for the asking, and where a year's labor will purchase for any industrious man an ample farm; with a perfect security in the free states, of the fruits of one's own industry; with an exemption from all burdensome taxation; with markets as good as any part of the world presents; with lines of intercommunication, rapid, easy and certain, which abolish all distance, and which tend to equalize the advantages of the whole country; and with a government spreading its broad shield of protection over all, and whose weight, like that of the element in which we live, no man feels, unless he opposes it, and in the exemption from internal discord and foreign war, there is no example of a nation more favored.

The fact that every sober and industrious man may become a freeholder of the soil, may have a home which he may call his own—a word so fragrant and delectious to the heart—and by reasonable toil and frugality, may rear, educate and comfortably endow a family, and this without hindrance, or fear of oppression or authorized robbery and pillage, we witness a privileged condition of mankind, an encouragement to enterprise, labor and good conduct, the counterpart to which has never been found. In other countries the condition of labor has been a condition of restraint, servitude, and degradation. Let us thank God, that there exists in our country no other rank than moral rank. Here, without prejudicing his neighbor's interest, and where the success of any one brings equal good to the community as to himself, every man may aspire to the highest attainments, which his ambition can ask. In the old countries discussions are continually going on which oppress the benevolent heart with shame and grief, as to the means by which population shall be checked, early marriages discouraged and prevented, and the condition of the poor rendered still more wretched by the want of those domestic ties and affections, which are the sources of the purest happiness and the most powerful security of virtue. Centuries must elapse before such questions can have any interest with us. We have more than three hundred and fifty millions of acres of public lands to be disposed of, and not a state in the Union has reached a sixth part of the population, which it is capable of supporting in abundance and luxury. When to this we add the increased production, which must come from an enlightened and improved Agriculture, even when Agriculture has been deepened among us to be most enlightened and improved, we may give ourselves little concern for a period so distant in the coming future, as that when our nation shall be crowded to the top of its resources, and those left to die from hunger and cold. Early next morning I went to Palis, to request permission to try and save them. Nothing in the world could surprise him so much; he said, their friends had nothing to give them, and there was a law that such persons should not die in one of their houses, nor near the kral; otherwise the whole neighborhood must break up and leave. He said there was no objection to their being sent to the kral. The next day he sent them to the kral, and his wife sent them to the kral. The Christian sees the world passing away; but he sees it with a pang; he sees it with regret; there is so much taken from his happiness: "I lose my eyes, my teeth, my hearing, my man, my vigor," and he grows pensive and fretful. But the Christian sees it pass with a calm and solid satisfaction: "Here," says he, "I see a dying world passing away; yet I faint not; for though my outward man perish, yet the inward man is renewed day by day. I have a house not made with hands, eternal in the heavens. I am waiting for this abode. I am not disappointed to hear that life is but a hand-breadth—I know it. You tell me that my tabernacle is to be taken down; well, what of that? I know that I should be crushed before the moth."—Rev. R. Cecil.

## GOOD PETER.

Looking into a volume of President Dwight's Travels the other evening, we noticed the following passage respecting "Good Peter," which is alike interesting and beautiful:

"While Mr. Kirkland (father of the late Rev. J. T. Kirkland, President of the Harvard University) was a missionary to the Oneidas, being unwell, he was unable to preach on a certain Sabbath, and told Good Peter, one of the heads of the Oneidas that he must address the congregation. He modestly but reluctantly assented. After a few words of introduction he began a discourse on the character of the Saviour. "What, my brethren," said he, "are the views which you have of the character of Jesus? You will answer, perhaps, that he was a man of singular benevolence. You will tell me that he proved this to be his character by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread for the thousands who were ready to perish. He raised to life the son of a poor woman, who was a widow, and to whom his labors were necessary for support in old age. Are these, then, your only views of the Saviour? I tell you they are lame. When Jesus came into our world he threw his blanket around him, but the God was within."

Doctor Dwight states that he received the anecdote from Mr. Kirkland's own lips; and we will let the whole American pulpit to excel this little illustration of the Saviour's character, either in force, simplicity or beauty. How little did President Dwight imagine, when penning this incident, that a quarter of a century after his own decease, this same "Good Peter" would be on the march with the fragments of the Saviour's body, as far as the great West!—A. B. Cox, *Adv.*

## UNNATURAL CRUELTY OF A HEATHEN SON TO HIS PARENTS IN SOUTH AFRICA.

The second evening after we arrived, we heard late in the evening, that an old man and his wife had been carried away by their friends to the top of a precipice, and there left to die from hunger and cold. Early next morning I went to Palis, to request permission to try and save them. Nothing in the world could surprise him so much; he said, their friends had nothing to give them, and there was a law that such persons should not die in one of their houses, nor near the kral; otherwise the whole neighborhood must break up and leave.

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**AGRICULTURAL LABOR.**  
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## BOSTON RECORDER.

## THEATRE.

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"A few days since, I heard with grief and disgust, that some of my Surrey chapel congregation are not ashamed to be seen in that synagogue of Satan, that temple of obscenity and blasphemy, the play-house. The friend, who communicated to me this very agreeable intelligence, said he had just been remonstrating with one of these wretches upon this abominable inconsistency, and what do you think was his reply? Whether he blushed while making his monstrous defence I really don't know, but I do know that in repeating it to you, I blush for him! Now pray listen to it. 'Why, sir,' said he, 'that I do occasionally go to the play, is certainly true; but that I do so as often as has been reported, is as certainly false; indeed I should consider very frequent visits to the theatre, inconsistent with my Christian profession. That I constantly attend Surrey chapel on Sunday mornings and evenings, and generally on Tuesday evenings and Friday mornings, you well know; and very much do I enjoy those opportunities I assure you—yet notwithstanding all that, now and then, by way of a treat, but mark me, sir, only by way of a treat, I confess I do indulge myself with going to see a good comedy or tragedy.'

"Now," exclaimed the Rev. gentleman, "now Mr. CHRISTIAN play-goer, suppose you were to call upon me to-morrow morning and say, 'Mr. Hill, I am very sorry to hear that you very frequently eat all sorts of filth,' what would you think of me if I were to reply, 'Oh, sir, I hope you do not believe I do not eat as much filth as has been told you, indeed, for if I did I should consider myself a very bad Christian.' But to prove to you that I am by no means a man of any mark, you were at last most surely destroyed by accident. Another plant, a native of our own country, the Drosera rotundifolia, or sundew of our marshes, possesses apparatus of an analogous organic character, bearing a viscid fluid and a multitude of hairs, which have the effect of catching insects, wherein to feed the plant.—Professor John's Lecture."

**SPECTACLES.**—"I look upon a pair of spectacles not as objects but as helps; as not meaning that my sight should rest in them, but pass through them, and by their aid, discern some other things which I desire to see."

"Many such glasses my soul has used, I look through the glass of the creatures at the power and wisdom of their Maker; I look through the glass of the Scriptures at the great mystery of redemption, and the glory of a heavenly inheritance; I look through God's favors at his infinite mercy; through his judgments at his incomprehensible justice. But as spectacles pre-suppose a faculty in the eye, and cannot give me sight when I want it, but only clear that sight which I have—no more can these glasses of the creatures, of Scriptures, of favors, and judgments, enable me to apprehend those blessed objects, except I have an eye of faith, where too they may be presented. These help to an unbelieving man are but as spectacles to the blind. As the natural eyes, so the spiritual, have their degrees of dimness. But I have ill improved my age, if as my natural eyes decay, my spiritual eye be not altered and confirmed; but at my best, I shall always have spectacles, till I come—to see as I

way of a treat!"—Exchange paper.

**CLOSING SCENES OF MRS. HEMANS'S LIFE.**—She would converse with much of her own kindly cheerfulness, sending affectionate messages to her various friends, and recalling old remembrances with vivid and enduring minuteness. Her thoughts reverted frequently to the days of childhood—to the old house by the sea-shore—the mountain rambles—the haunts and the books which had formed the delight of her girlish years. One evening, whilst her sister was sitting by her bedside, a yellow gleam from the setting sun, which streamed through the half closed shutter, produced a peculiar effect upon the wall, exactly similar to what used to be observed at sun-set in their old school-room at Gwyrych. They both remarked the circumstance, and what a gush of recollection was thus called forth! The association was like that so often produced by a peculiar scent, or a remembered strain of music. Yet in all, save that streak of light; how different were the two scenes! The one, a chamber of sickness in a busy city—it windows (for a back room) had been chosen for the sake of quietness, as are the makers of their own fortunes, and get their living by their faithful and upright use of the faculties of body or of mind, with which their Creator has endowed them.—*ib.*

## THE CONFSSION OF THE MARTYRS AT MADAGASCAR.

The London Missionary Magazine records the history of the apprehension and martyrdom of nine of the native Christians, at Tannanaro, capital of Madagascar; on the ninth of July, which was noticed in our columns, several months since. The confession of their faith, which was speedily followed by their condemnation and death, and the affecting circumstances in which that confession was made, are thus recorded by Mr. Baker, in a letter dated Oct. 1, 1840:

"On reaching the town of Befona, after their apprehension, a guard was set upon the Christians, but they were not but in bonds. They were told that their manner of travelling was suspicious, and not like that of other people, having lanterns at night, and striking into unusual paths. Three days successively they underwent examination; and on the third, they resolved to witness the good confession, and therefore made the following declaration through Aduanamana, one of their number, whom they had appointed as their spokesman: 'Since you ask us again and again, we will tell you. We are not bad nor murderers: we are (imprisks) praying people; and if this make us guilty in the kingdom of the Queen, then whatever the Queen does, we submit to suffer.' 'Is this, then,' said the interrogator, 'your final reply?' they said, 'whether for life or death?' 'Who,' asked the examiner, 'sent you from Tannanaro?' 'No one,' they replied, 'we were forth of our own free will.'

"After the Christians made these declarations, they felt inexpressible peace and joy. They had prayed; they had confessed Christ; and now that concealment was at an end, and they could freely open their overburdened hearts, they said to each other, 'Now we are in the situation of Christian and Faithful when they were led to the city of Vanity Fair.' And so it proved, when a majority of them underwent the martyr's death after the example of Faithful.—*Christian Observer.*

## CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

—The more we know of Jesus as "our intercessor for our transgressions, and bruised for our iniquities," the greater will be our abhorrence of him, and our desire to depart from it. They to whom it is given to know him as a just God and a Saviour, cannot be negligent or careless in their lives.

He, who was holy, harmless, undefiled, separate from sinners, and in whom dwelt all the fullness of the Godhead bodily, shed his precious blood in shame and agony, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

"This is the true believer's hate sin. Being brought with such a price, he feels it both his privilege and his duty, not to live it, himself, but who who died and rose again for him. He knows that his obedience, his purity, his devotedness, are not the cause of his obtaining forgiveness of sin, and an inheritance among them that are sanctified; but, having a good hope that he has obtained these great blessings through the obedience unto death of the Lord Jesus Christ, he desires to live worthy of such a high calling, and by a walk and conversation becoming the gospel; to prove that he is "not of the world," and filled with the knowledge and love of God."

**THE UNCHANGEABLE LOVE OF GOD TO HIS PEOPLE.**—It is one more, and a sure mercy, that our state does not depend upon our frames. Whether we are in a storm, or in a calm, the good is always and equally with us. His care and love are inchangeable and his righteousness the blessed and only ground of our hope; always in the same.

You may safely trust him in the dark; but it is probable that when your departure actually arrives, you will find your prayers answered, and that he will manifestly stand by you and strengthen you, to set you near to his faithfulness and goodness with your departing breath. He who has so often shown you how little you can do without him, may tell you to whom to show both to you and to others what he can do in you; but, whatever your passage may be, he is a sure guide at the haven of rest.

He who has saved the lives of the old people for the time, by sending them food daily; so that they recovered and came back to their house; and the interpreter, with our Finger brother, visited them daily, and made known Jesus unto them. The result eternity alone will tell.—*Lond. Evangel.*

## GLEANINGS FROM THE CONVERSATION OF REV. JOHN NEWTON.

A Christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains; but the moment that business is done, he is off as is said in the Acts of the Apostles, "Being let go, they went to their own company."

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**CONSISTENCY.**—The Rev. Mr. Stillman, in a speech made at the anniversary of the American Seamen's Friend Society, related the following anecdote: A Methodist preacher took passage in one of the Lake Erie boats on a Sunday. He did not hear the bell, and told Good Peter, one of the heads of the Oneidas that he must address the congregation. He modestly but reluctantly assented. After a few words of introduction he began a discourse on the character of the Saviour. "What, my brethren," said he, "are the views which you have of the character of Jesus? You will answer, perhaps, that he was a man of singular benevolence. You will tell me that he proved this to be his character by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread for the thousands who were ready to perish. He raised to life the son of a poor woman, who was a widow, and to whom his labors were necessary for support in old age. Are these, then, your only views of the Saviour? I tell you they are lame. When Jesus came into our world he threw his blanket around him, but the God was within."

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